

NOV 20 1920

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POST OFFICE BOX 1000
WASHINGTON, D.C.

1931

THE MESSENGER

VOL. VIII

NOVEMBER, 1920

No. 6

THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY,
PUBLICATION OFFICE, MOUNT MORRIS, ILLINOIS, PUBLISHED MONTHLY
MRS. BETSY JEWETT, NATIONAL SECRETARY, 645 WRIGHTWOOD AVE., CHICAGO, ILL.

ENTERED AS SECOND-CLASS MATTER OCTOBER 28, 1920, AT THE POST OFFICE AT MOUNT MORRIS, ILLINOIS
UNDER THE ACT OF MARCH 3, 1879.

ACCEPTANCE FOR MAILING AT SPECIAL RATE OF POSTAGE PROVIDED FOR IN SEC. 1103, ACT OF OCTOBER 3, 1917,
AUTHORIZED OCTOBER 28, 1920.

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NEWS FROM ENGLAND

London, October 12.

It is too early to make any comparisons between the strength of the theosophical movement in England and in the United States, but in later communications I hope to do so. The national headquarters building is very similar to our own. I mean, of course, our new location at 645 Wrightwood Avenue, Chicago. They have the advantage of looking directly on the little circular park of Bedford Square, while we are a little over a block from Lincoln Park, but we have the greater advantage of a detached building, with a private garden in the rear—a thing almost unknown in this part of London. The residences are built in solid blocks like our business houses. They rise three stories from the inner edge of the pavement—often just a straight smooth wall from street to street, broken only by doors and windows. Except for slight variations in the painting of doors and window cases one house is very much like another except for the number over the door. No. 23 Bedford Square, the National Headquarters, is tastefully fur-

nished and has an air of simplicity that satisfies one's sense of propriety. On the ground floor is a large reception room and across the hall in the rear is the office where all inquiries are answered. On the floor above is the office of the large, fine library, while one flight further up is the General Secretary's office, the publicity office, etc. A thing that at once strikes the American visitor as being different is the large amount of volunteer work done here. We are accustomed to paying for nearly everything that is done at headquarters in the states. Here one gets the impression that it is just the reverse and that many people are ready to give all or part of their time to working for Theosophy. It appears, moreover, to be very efficient help.

There is one great difference between this Section and the American Section that should never be forgotten when comparisons are made, and that is the compactness of England and Wales. If we had the whole of our membership in the United States within the state of Illinois, and if

Chicago were seventy miles nearer to the center of the state than it is, we would have something like the territorial conditions over here. Naturally there are a great many visitors to the headquarters in London and the lecturers who travel have very short journeys to make.

Among the interesting letters that awaited me on my arrival here was one from Mabel Collins expressing the hope that I would come to her town, and saying that otherwise she would go to Liverpool when I am there. Something about the personality of the famous author of *Light on the Path* will, I know, be of the greatest interest to American members and unless the unexpected happens the December number of *The Messenger* will contain it.

If some of our critical members, who are never tired of asserting that our Board of Trustees in the American Section have too much authority, were to pick up a copy of the by-laws of the English Section they would surely be shocked at the amount of power which the members have given to the National Council over here in this centuries old democracy of Britain. This National Council corresponds to our Board of Trustees and is the supreme authority in the Section. The country is divided into federations, corresponding exactly to what we understand by the term. These federations elect members to the National Council, which is the governing body. The National Council selects the Executive Committee from its members. Five members constitute a quorum. There is practically nothing which the National Council cannot do. Not only can it amend the by-laws at any time, but it may reverse a decision of the annual convention. In fact, it is a sort of supreme court to review the work of the Convention. One clause of the by-laws, No. 34, reads as follows:

All decisions of Convention shall be in abeyance until the next meeting of the National Council. At such meeting such council shall, as the governing body of the National Society, consider such decisions and shall have full power and discretion to confirm them with or without modification, (in which case they shall become binding on the Society) or to refer them back to the next convention for further consideration, or to submit them to general voting under Rule 35, or by a two-thirds majority of the whole council to disallow them altogether.

It will be seen that while in America the Board of Trustees takes certain action and then asks the convention to confirm it, in England the convention takes certain action and the National Council confirms it, or disallows it altogether. Some difference! What splendid hunting

ground England would be for those whose chief occupation in life is to start a row! But they would not last long enough in England to get fairly started. Respect for constituted authority and for all decisions legally made is an inborn trait of British character, and when a thing is once settled here by the appointed method that is the end of it.

Another clause in the English by-laws that will be of interest just now in America is No. 11, which provides that the Executive Committee of the National Council shall "have power to request any member of the National Society to resign whose continued membership in the National Society shall, in its opinion, be for any reason undesirable and, in case of non-compliance with this request, shall have the power to suspend such member for as long as it thinks fit."

Continuing, the by-law further provides that the suspended member shall forfeit all rights and privileges during the period of suspension. He can appeal to the full National Council, but not to the convention and the decision of the council is final. Naturally enough, people have respect for an organization which has a way to enforce its decisions, and none at all where such power is lacking.

Prominent Theosophists in London.

London has the reputation of being a point where all the nations of the earth are represented in population. It seems that Theosophists from all quarters of the globe also drift here. Ray and Max Wardall are here from the states. I met Bishop Wedgewood on the street and bumped into our old friend Ensor in the anteroom of the lecture hall. The National President of the South African Section is also in the city. On the platform at the opening lecture were Krishnamurti (Aley-one) and his brother. Mr. Jinarajadasa presided. Time has dealt gently with him and he is apparently in the most vigorous health. Mortimer Hall was not only packed long before the advertised hour but so many more people came than could get in that an overflow meeting was held in the lower hall and an impromptu address was made by one of the London members.

The audience? Well, very like an Australian audience—the same alert atten-

tion and the same keen sense of humor. A very friendly audience, too, ready to give a speaker credit for every point made. Theosophy is getting a very much better hearing over here than in America. The war probably accounts for it, but there is always danger of crediting too much to the war. Many false impressions prevail in the United States about what the war has done in Europe and about the great changes it has wrought.

Things are not changed greatly in a dozen years except in a few things. The busses still throng the down-town streets as of old, handling the entire street traffic as well as our street cars do; but whereas the majority used to be drawn by horses, motor busses are now almost exclusively used. It is the same old London, so much quieter than any American city that it gives one the impression of being in a huge village. It is a fine environment for Theosophy to grow in and that is probably one reason why it has made remarkable gains in recent years. But the interesting statistics on that subject, and just how these English Theosophists are managing, belong to the next chapter.

L. W. ROGERS.

From Mrs. Besant

Adyar, Madras, India, September 2, 1920.

To the General Secretary, National President of American Section of T. S., the Trustees of the American Section, T. S., the Editor of Theosophic Messenger, Krotona, and the members of the American Section of T. S.:

My Colleagues:

In 1917, at the request of the then General Secretary and the Trustees of the American Section, in pursuance of a resolution of your convention, I consented to the plan of opening a branch of my Theosophical Publishing House at Krotona. That consent was given because of the suggested arrangement that the then existing Theosophical book concern would be merged in the Krotona Theosophical Publishing House as a free gift.

I understand that your present sectional officials have promulgated a scheme for the starting of a big book publishing business. I have considered the plan of selling the Krotona Theosophical Publishing House, with its vested rights and interests to the American Section, so that

with the Theosophical Publishing House as a nucleus, the Section-owned and managed book concern may begin its career. I regret I do not see my way to adopt that course. We have been trying to work out an international book-business scheme for the Theosophical Society, in which I and my colleagues, like Mr. Jinarajadasa, Major David Graham Pole, Mr. B. P. Wadia and others are interested. Under that scheme we want to see that the profits of Theosophical book business in each Section are utilized for the furtherance of our work in that Section. Our plan is to see that the central Theosophical Publishing House at Adyar, through its profits, affords a suitable income to all future Presidents of the Theosophical Society, and also contributes towards the maintenance and improvement of our international headquarters; also, that the Theosophical Publishing House in London helps our work in Great Britain and Ireland; the branch at Benares, our Indian activities; and those in America, in your new-world (including Canada, until we are in a position to open and maintain a Theosophical Publishing House branch there). This scheme is being gradually worked out. With it in mind I offered what is my own private business at London, Benares and such of it as is at Adyar, to the General Council of The Theosophical Society, and it has accepted the gift.

Under the circumstances the recent move made in America is unfortunate for it would interfere with a big international scheme for the English-speaking world. It would be a fatal policy to have two book businesses running in America. I must continue to run the Theosophical Publishing House on much improved lines, even if in face of my decision you desire to go on with your new scheme.

I trust, however, that this explanation will enable the officials and members of the American Section to reconsider their decision. I hope it may be possible for all of you to help in this big, international scheme. In these days of internationalism, smaller selves are merging their individual rights for the benefit of the greater self, and I sincerely hope that the American Section of the Theosophical Society will see their way to do so in the matter of the Theosophical Publishing House at Krotona.

Yours fraternally,

ANNIE BESANT.

HELP SUFFERING EUROPE: THE EUROPEAN AID COMMITTEE

You have been overwhelmed with the details of destruction, of impoverishments and violent death in Europe for several years. You know that disease, disorder and poverty have taken the place of that carefully ordered adjustment which formerly made possible the happy inter-relations of many small countries.

Dr. Ferrand of the American Red Cross Association is reported by *The Chicago Tribune* to have said last week that that body will not rest until the ten million orphans and the fifty million destitute children of Europe are aided.

Mr. Davison, returning some months ago from Europe, said that five hundred million dollars were needed, but we heard nothing of any effort to get the money.

A committee of Congress last spring was to suggest appropriating one hundred and fifty million dollars to help European sufferers. This suggestion was reduced to one hundred millions, then to fifty million and finally to zero. That hope is gone, at least for the present.

Mr. Hoover has just announced through the *Literary Digest* that he is to continue his activities and the *Literary Digest* has started a campaign for funds with \$25,000.

In some countries of Europe there are no small children. **They are all dead!**

Thousands of people, many of them elderly, have refused to eat even the small dole they had, leaving the food for the young. Thousands have died and are dying of disease because they have not enough food to nourish them.

Physicians are in despair because they have not drugs and dressings. Vienna, that noble old center of culture is ruined. Her physicians, well-known to us who studied in her hospitable university, asked aid of Chicago physicians. A Chicago surgeon took over two hundred and twenty-five thousand dollars in August—a drop in the bucket.

Holland and the northern countries of Europe have cared for thousands of children from the stricken districts. Mrs. Robert Ensor in England, Major Ensor and others have sent Dr. Haden Guest,

one of the noblest of British Theosophists to Austria, Hungary and the neighboring countries. They now maintain a representative there. They have taken to England and maintained **fifteen hundred children from the stricken lands.**

We want to help with all these activities and some others. *The European Aid Committee* has been organized by us to enable us to help systematically. We are not going to duplicate organizations already existing. We are not going to draw force from other workers. All moneys received must pass through the hands of our treasurer and will be disbursed with full formality.

We want you to organize a *European Aid Committee* wherever you are. Ask us how.

We want your committee to aid systematically the Red Cross. Its members will join and get others to join that body and work within it. Please aid other such bodies in the same ways.

We ask each lodge of the Theosophical Society in North America to send us money for the transportation to England and maintenance for one year of one child. The cost for each child will be about twenty dollars per month. Since some lodges will be unable to provide so much, perhaps generous contributors and larger lodges will make up the deficiency. Provision has already been made for the care of three children.

Miss Isabel B. Holbrook will help you with all details as to organization and procedure. She will send you literature on all phases of the subject. Please address her at 4027 Ellis Ave., Chicago, Illinois.

The Treasurer of *The European Aid Committee* is Miss Edith C. Gray, 2468 East 72nd St., Chicago, Illinois.

In the cause of civilization this great work should be prosecuted by Theosophists. Only a small part of our activity can be conducted in the lodge-room. This outer work seems worthy of a place close to our hearts.

WELLER VAN HOOK.

Note: Miss Holbrook as chairman of the sub-committee will very shortly send out a letter to each lodge of the American Section taking up the necessary details as to operating the business of the European Aid Committee. I am suggesting that some responsible member, who can give time and attention to this gravely important work, be empowered by each lodge to act as its business agent with the Chicago center, supported it may be by a powerful committee. A form for reporting your wish to aid is:

Miss Isabel B. Holbrook, Chairman,
Subcommittee for the Theosophical Society
in America, *European Aid Committee*,
4027 Ellis Avenue, Chicago.

Please enroll my name as a member of the European Aid Committee. Please send literature to me. I can help as follows:

Work:

Funds:

Organization:

Suggestions:

For your further information as to what our English theosophists are doing, Mrs. Ensor's letters are quoted:

FAMINE AREA CHILDREN'S HOSPITALITY COMMITTEE

(Registered under the War Charities' Act, 1916)
Object: To Arrange for Hospitality in Great Britain for Children from the Famine Areas.

23rd September, 1920.

Dear Doctor Van Hook:

Knowing the great interest you have been taking in relief work among children for some years I am venturing to write to you in behalf of the above Committee.

I am not sure whether you have heard that Mr. Ensor and I have been instrumental in forming this Committee, the object of which is to bring children over from the Famine Areas to England for a year. We have already brought 1,500 children from Budapest and Vienna. These children are carefully selected and on arrival in England stay for a fortnight in a quarantine camp. Up to now we have had free offers of hospitality for all these children, so that for about £8 per head these children are able to stay in England for a year.

This work is of course primarily physical, to feed them, but secondarily it is splendid for them to get away from the dreadful atmosphere of a city like Vienna where misery and want, unemployment and depression surround them on every side, and thirdly the work is good from an international standpoint. Though theosophists are the main organizers of the scheme we have been able to form a representative committee consisting of members of the different relief agencies. The number of children we shall be able to bring over will, of course, largely depend on the number of offers of hospitality we receive, but I have been wondering whether it would be possible to get help from the States. During the war you had some system

of godparents for orphans of French soldiers and I am wondering whether the scheme could not be revived now. It would mean that the godparent would undertake to pay for the transport of a child from the famine area to England and would pay from 15 shillings to £1 a week for its keep in this country. Which means that for about £60 a child can be fed, clothed and kept in this country for a year.

I will send you some literature in a few days and hope that you will be able to help us.

Yours sincerely, Beatrice Ensor.

THEOSOPHICAL EDUCATIONAL TRUST (in Great Britain and Ireland) LTD.

11, Tavistock Square

London, W. C. 1

24th September, 1920.

Dear Dr. Van Hook:

Mr. Baillie-Weaver has sent me your letter of September 6th and has asked me to answer it as I have been closely connected with all the relief work done by the Theosophical Society in Central Europe. You ask for statistics, but these will take a few days to get. I am, therefore, partly answering your letter and will send you the further information you require.

1. *The Work Done by Action Lodge in Budapest*

During Mrs. Besant's visit to this country last year Dr. Haden Guest was instrumental in forming Action Lodge, of which Lodge Mrs. Besant appointed me one of the councillors. Dr. Haden Guest having just recently returned from Austria and Hungary, and having found that there was no British relief work being done there, suggested that our first work of action should be relief in Hungary.

Commander Cather, Capt. Hounsfield and several other theosophists were sent out to Budapest and remained there until January, 1920. They reported that there was great need for all kinds of food, especially milk for children; there was also great need for articles such as surgical instruments, medical supplies, linen, calico, clothing and wool for children, but there was no need for many actual workers as the Hungarians themselves were quite capable of doing this, but were lacking in materials. We therefore raised funds through the "Save the Children Fund," the organization in England which collects money on a large scale for the relief of children in Central Europe and gives grants to the various relief agencies. This fund has given us a total of £18,952. (Mrs. Rothschild has also given us £4,000 and other people smaller sums.) A large part of this money we have spent in buying the various things that we require and sending them out.

In January of last year Dr. Armstrong Smith went out to relieve Commander Cather, and has done magnificent work gaining the love and confidence of the Hungarians. His policy has been, wherever possible, to try to revive the existing institutions by financing them. He has re-opened the Maternity Hospital, has been working in the prisons, has done a great deal with the children, sending them out into the country, working through the Liga, the wonderful Institution for helping children which existed in Hungary before the war, and also he has worked among the would-be suicides.

We will shortly send you extracts from the various reports and a statement of the accounts showing how the money has been spent and what has been done.

At present we are proposing to keep our Mission on until next February when Dr. Armstrong Smith will have to return to this country. It is not yet decided whether we shall appoint someone else to take his place or whether we shall close it. This will, of course, depend upon the need. Conditions in Hungary are very much better now on account of the good harvest.

Another piece of work which Dr. Armstrong Smith is proposing to do this winter is the opening of large workrooms for making clothes which will give employment to many women, the material will be sent from this country.

2. The Famine Area Children's Hospitality Committee.

I wrote to you a few days ago on this matter. This Committee was also formed by theosophists who remain the largest element on the Committee though others have been brought in. Up to date we have brought over about 1,000 children to this country and another 500 are coming at the end of the month.

Personally I consider this to be a most valuable piece of work as the children are brought right away from their conditions. I should like to extend it, but offers of hospitality will probably soon be exhausted and I should therefore very much like to collect sufficient money to run hostels ourselves.

Switzerland and Holland, as well as other countries, have done wonderful work along hospitality lines, but in my opinion they have made one big mistake, that is the period has only been three or six months, whereas we have made the minimum period a year.

Distress in Vienna, Poland and Russia is very great and there are endless possibilities for useful work provided one has the funds. Hungary specially appeals to me. We are the only British people who have done anything until quite recently when the Friends have helped by opening some tuberculosis homes for children which they are working in cooperation with Dr. Armstrong Smith. The Americans have done a good deal, I believe.

I will try to send you various leaflets and pamphlets giving statistics as soon as possible.

Yours sincerely, Beatrice Ensor.

Other letters are on file from helpers in the famine area but space does not permit their printing. Surely the work described is its own recommendation to members of the American Section. *The Messenger* will endeavor to keep them posted regarding *The European Aid Committee*.

BETSEY JEWETT,
National Secretary.

NEW LODGES.

The Pensacola Lodge, Florida, was organized by Mrs. Laura S. Wood on October 1 with eight charter members, seven of whom are new. The lodge President is an Episcopalian clergyman who was a member of the T. S. in England.

MR. WADIA'S RETURN TO INDIA.

Mr. Wadia's many friends in America are glad to know of his welcome home at Madras as told by Mrs. Besant in the Watch Tower for the September *Theosophist*;

We have had the great pleasure of welcoming home my dear colleague B. P. Wadia, after his fifteen months of absence. He arrived here on Sunday, August 8th, and the train which brought him from Bombay steamed into a station packed from end to end and from side to side by members of the Madras Trade Unions and the general public. Twenty-four out of the 25 Unions sent their members, and their lusty shouts rent the air, as they welcomed their much-loved leader home. A gorgeously decorated carriage, with two most long-suffering horses, was provided for him, and a huge procession started with Indian bands and waving banners, on a three-mile march to the centre of the factories in Madras. All along the route the streets were lined with shouting crowds, and we finally reached a big field where a pandal had been set up, under the shade of which addresses were read, and garlands were heaped on him, until, tall as he is, they had to be removed to make room for more. All along the route garlands had been hung upon him unresisting, and he was fairly smothered in them, for with abundant flowers do Indian crowds ever welcome those they love. At the Union Headquarters about 150 sat down to breakfast, Brahmanas, non-Brahmanas, Panchamas, Musalmans, all sorts and conditions of men. And then he and I motored back to Adyar, where the big hall was most beautifully decorated, and Theosophical colleagues and fellow-workers renewed the welcome of Perambur. And very glad are we all to have him home again, the more useful for the rich experience he has gathered in foreign lands.

OLCOTT MEMORIAL FUND.

The five Olcott Panchama Free Schools, established by Colonel Olcott, require about \$3,000 annually, \$1,000 of which is supplied by the government. The \$2,000 deficit is always made up by donations from friends. These children of the Panchamas belong to the poorest class in India and most of them seldom get more than one meal a day all the year around. So eager is their desire to learn that, crying from hunger, some of them will come to school bringing with them the babies left in their care by the parents who work all day.

Already some lodges and members have given toward the work. It is not dollars that are asked, but pennies and nickels. Miss Agnes P. Kreisel, 2140 Gower Street, Hollywood, California, will receive and transmit all donations, and will also be glad to send interested friends a magazine containing interesting details and pictures.

Send the story of your successful propaganda scheme to the National Secretary. Some other lodge may make good use of it.

WHAT SHALL WE DO WITH KROTONA?

It is always the part of wisdom to look ahead and thus be prepared to act sensibly when the time for action comes. A few months ago the membership was considerably stirred by the announcement that Krotona had lost over \$23,000.00 in operating expenses during the past seven years and that it was still losing money. A number of letters appeared in *The Messenger* upon the subject. Some of them suggested one thing and some another but nearly all agreed, as I remember it, that there seemed to be no particular use for so much land. Since then there has been little said on the subject, but it is a matter about which we should be thinking for it is extremely likely that the membership will be called upon to settle the fate of Krotona by a referendum vote. Something *must* be done about it in the near future or we shall run a fine chance of losing it entirely and I, as one of the officers concerned, decline to assume the responsibility of a decision, so far as the Section *can* determine the matter. Let the membership be well informed and then vote on what should be done. Members who have opinions on the subject should send short-and-to-the-point letters to *The Messenger*.

As I travelled through the Section from Los Angeles to New York last month, I put the question at the head of this article to various members and got in all four replies. One lot said "We should keep Krotona for some future use." Another group said "We should find a plan to make it pay its way." Another lot said "We should sell it." The fourth class said "I don't know."

Here are some points that may enable the reader to decide to which of the four groups he belongs. First, at a conservative valuation the property is probably worth \$150,000. Second, it carries a mortgage of \$40,000. I do not know the present financial conditions but in the latter part of August, Mr. George H. Hall, the business manager, told me that according to his estimates the receipts, plus the balance of cash on hand that was secured by increasing the mortgage to \$40,000, would meet the outgo until June, 1921,

the end of the fiscal year. Those who think Krotona should be retained should ask themselves this question: "How shall expenses be met after next June?" I can see but three possible ways. One is to again increase the mortgage. Another is to get more donations from the members. The third is erect more buildings to be rented. Would any good business man continue an enterprise by the process of repeatedly borrowing money to meet the yearly excess of expenses over receipts? Such a plan is unthinkable because it means the ultimate total loss of the property. The second plan of getting donations from members is worse because it does not in the least change the fact that expenses exceed receipts, while such donations would only increase the sum total that would finally be lost. If anybody seriously thinks of the third plan he should ask himself first if the Theosophical Society exists for the purpose of building houses to rent—if that is a legitimate use of its time and energy. If he thinks that an emergency in this case would justify it, he should then ask himself where the money is to come from to do the building, who is to do it and who is to manage the place in the future. He should take into consideration the excessive cost of building at present and the unsettled state of economic affairs, that gives no guarantee of what rents will be two years hence. He should ask himself if it is safe to increase the mortgage for that purpose to the borrowing limit, at a time when experienced business men are proceeding with unusual caution.

One point seems to me so clear that we can all agree upon it, and that is that those who think Krotona should be retained, should tell us just why it should be retained and then present a practical working plan by which it can be done. It is no time for vague generalizations. We must have definite plans and know before June arrives just what we are going to do and how we are to do it. The members of the Section have put a very large sum of money into Krotona. A few have given several thousand dollars each but the bulk of the money came from the small donors whose

names are never mentioned. The venture has been a losing one from the very start but, thanks to the rising price of real estate, all which was invested is still safe.

Every member should think carefully about the matter and come to some decision. Although I am perfectly clear in my own mind about what should be done I am not stating my opinion for I should no doubt be charged with "forcing" a plan upon the members. Meantime, all who have a plan should send it to *The Messenger* and give all of us the benefit of their ideas. L. W. ROGERS.

Notation.

Word has just been received from George H. Hall, vice president of the Section and general manager of Krotona, that the Krotona operating receipts now exceed the operating expenses.

"I WAS IN PRISON."

When the light of Theosophy shines through prison bars a remarkably high percentage of those upon whom it falls awaken. The knowledge of reincarnation and the law of cause and effect give to them a hope that no other philosophy or religion can approximate. At Represa, California, a splendid work is being done by F. G. Wilhelm, member of the Krotona Lodge, and the description of Mrs. Besant's birthday commemoration held by the Represa Theosophical Study Class, organized by him, is a witness to the good work that can be done in this field. This report is sent in by James Walker, president, and William Costello, secretary:

The Theosophical Class of Represa, California, on Sunday, October third, celebrated the birthday of their beloved teacher, Mrs. Annie Besant. Although not affiliated with the International Theosophical Society, of which Mrs. Besant is president, we feel that the minutes of our meeting here on this occasion will prove of interest to those who are earnestly trying to spread the theosophical teachings, and to the rank and file of her society.

Collectively, we are hardly more than mere beginners in the study of Theosophy, and we know only a little of the breadth and scope of these Divine Teachings. Yet we realize that what we do know has been gleaned from the books and lectures of Mrs. Besant, for there we always find the solution to our problems, and thereby obtain the help and consolation so essential to souls burdened with karmic debts, and the depression of prison life.

Until we entered this prison, few of us had heard of Mrs. Besant, or of the theosophical

teachings. We were at that time firmly entrenched in the belief that we were leaving hope behind, and that we belonged to a class that had no other place or purpose for the period of our lives on this sphere. It had been very forcibly impressed upon us that we were considered generally as a class of undesirables, fit only to adorn prison garb and occupy a prison cell. Even the thought of freedom at the end of the prison term held out no more alluring prospects than a return to the old life—the only life many of us ever knew—for a time and then prison again.

Theosophy came to us through a reading of Mrs. Besant's works, and later those of H. P. Blavatsky. Then came to Represa Mr. F. G. Wilhelm, F. T. S., Mr. L. W. Rogers, National President; Mr. Munson and other theosophical lecturers. Eventually the Represa Theosophical Study Class was organized. From the very first Mrs. Besant's books and lectures were widely read and appreciated because they were understood. We are very thankful for Mrs. Besant's books, for they have meant so much to us. With us Mrs. Besant shall ever be considered as the First Woman in the World. May her life be long! And may she, at the last hour of her present incarnation pass on to Devachanic Bliss, happy in the realization that all that she labored so hard for here has been accomplished.

SUGGESTIONS FOR FEDERATIONS.

Mr. Wm. M. Mayes, of Columbia, has the following suggestions to make for the furtherance of theosophical work in the South:

"It seems to me that the thing to do now is to form the lodges of the South into a Federation to spread Theosophy over the South. In this plan we are to see that the weak lodges get the proper attention from all lecturers, as well as to have the lecturers cover now and then new territory. Then we should build up a system of follow-up work. All lecturers will have to come through the Federation. We will make the itineraries for them and sandwich a new town here and there. We will see that the advertising is done, etc. In other words, we will have everything at our fingers' ends, and will know what to do and where. We will keep in touch with everything and make it 'hum.'"

Mrs. Virginia A. Baverstock, district lecturer, 1315 Montana Street, Los Angeles, makes a similar suggestion. She says: "Lodges should be educated to give as well as receive, and this condition of giving could be brought about by each lodge having its own propaganda fund, any surplus amount exceeding the needs of the lodge to be used for general propaganda in the Section. To further this, and

as a means of cooperation, unity and brotherhood, besides as a means for the consideration of various other matters important to the Section, I would like to suggest a Federation of District lodges."

If any of the members have any further suggestions in this matter of Federations we shall be glad to receive them.

A STATISTICIAN'S VISION.

When the Babson Statistical Organization puts out a statement as here quoted from its September twenty-first publication, there is hope for a better business world:

Upon religion are founded the fundamental traits of trust, confidence, and initiative without which it is impossible to erect a factory, build a railroad, or own a dollar. The ten commandments are the fundamentals of prosperity. We church people control practically all industries. If we don't like the way things are going we can cast our votes and change the policy. When it comes to a study of human relations we are just where industry and commerce were 200 years ago. We have added stories to our industrial structure without a corresponding growth in our religious development. Before we can build industry higher we must strengthen the foundation upon which it rests. Religion has got to catch up with industry.

The church people must start to run their industries according to God's plan. What is God's plan? I believe that God's plan would involve running our businesses so as to make men happy, prosperous, and healthy. If we come to the conclusion that religion is the only solution to the problem we shall still have to sell the idea to the masses. This can only be done by personal sacrifice on the part of the group which undertakes it. If we employers decide to run business in God's way we must stand ready to sacrifice both property and the respect of many of our business associates.

The above was noted by J. Harry Carnes, member of our Judiciary Committee, who is with the United States Patent Office at Washington, D. C. He writes in explanation:

This publication is intended primarily for the use of the investing and manufacturing group and may be found in the offices of the better class of stockbrokers located in the principal cities of the United States. The function of this publication is primarily to enable this group to discern in advance the dominant economic factors that affect values or tend to affect them, thereby enabling individuals in this group to better determine the best time to buy and sell commodities that enter into manufacturing enterprises and also securities such as stocks and bonds.

Remember to notify headquarters immediately of any change in lodge or lodge secretary's address. A new directory is about to be issued.

EDUCATIONAL.

The School of the Open Gate.

Are you interested in children? Do you want to help bring about an educational reform that will be one of the most powerful factors in social reconstruction? If you recognize the importance of a true education in helping humanity to a better way of life then you will want to do your share in the great work. Let me explain to you a few ways of helping, some one or all of which may be within your power.

The School of the Open Gate is a new type of school being managed by theosophists. It is beautifully situated on three acres of foothill property in Hollywood, California, within sight of Krotona. It was founded by a theosophist, Mrs. Mary Gray, two years ago. Last spring she offered to transfer the management of the school to the Theosophical Fraternity in Education. The offer was accepted and, as president of the Fraternity, I have taken charge of the school, making my home at Krotona.

When I got here in August I found it advisable to buy the land on which the school stands. It had been leased by Mrs. Gray and she also held the option to buy it at a price prevalent two years ago. The district in which it is located is building up very fast and the option was to expire next spring. Hence the need for buying it now. The agent offered very favorable terms so the bargain was made, a mortgage of nearly \$14,000 being in escrow now. Will you help us to pay off that mortgage by buying a fifty or a hundred dollar bond? The bonds will bring you 7% interest, just what we have to pay on the mortgage. We would rather pay that interest to members than to the real estate firm.

The school has made a splendid start this year, starting the second month of the school year with fifty pupils, more than the school has ever registered before. We know of other pupils that are to come. Indeed it may be that, before long, we shall have a waiting list of pupils, until we can enlarge our quarters.

Another way in which you can help is to make donations toward a scholarship fund. We always have some pupils whose parents, members of the T. S., cannot afford to pay the tuition or can pay only a part of it. With regular con-

tributions to the scholarship fund you can help such children. Send whatever you can; any amount is welcome.

Also, if you want to keep in touch with the educational ideals which we are putting into practice in the school, become a contributing member of the Theosophical Fraternity in Education by paying \$5.00 a year into its educational fund. This will bring to you all the literature that the Fraternity issues for propaganda to bring about a reform in educational methods. All members of the Fraternity get these pamphlets which they distribute among their friends. But the \$5.00 contribution will also bring to you a bulletin to be issued three or four times a year for the School of the Open Gate and in this bulletin we shall discuss our ideals and the methods we are using in the school to carry out those ideals. Members of the Fraternity who have already paid this year's dues need only send \$4.50 if they wish to become contributing members of the educational fund. The balance of the money in this fund above the expense of printing and mailing the bulletin will be used for needed educational purposes, either for the School of the Open Gate or for some other school that the Fraternity may start in the near future elsewhere.

And finally, if any wealthy member should feel so inclined we shall be very happy to receive any donation he or she may wish to make toward the general fund of the school, out of which fund we shall make all necessary enlargements or improvements for the sake of the work, or pay off as much of the mortgage as possible so as to reduce our indebtedness.

Please help to advertise our school as much as possible. We have a boarding department and a very capable matron in charge. If you know of any parents who are seeking for a good school to which to send their child, recommend our school

to them or send us their name and address and we shall send them our circular. We now have four children in the boarding school. We can accommodate about ten or twelve. JULIA K. SOMMER,
Principal.

CITIZENSHIP AS SERVICE.

Our English F. T. S. have set a high motto before us in this slogan "Citizenship as Service" which has been adopted for the Guild of the Citizens of Tomorrow. The guild is the young peoples' branch of the Theosophical Society in Great Britain, and the corresponding secretary, Mrs. M. Violet English, 2 Upper Woburn Place, London, W. C. 1, is eager for the youth of the American Theosophical Society, who wish to get into touch with other countries, to avail themselves of the opportunity offered by the correspondence bureau. She writes:

As a Theosophist I am naturally anxious to encourage all desires which tend to establish better understanding between the nations, and should be extremely grateful if you could assist me to find someone in your country, who would take a live interest in the matter and act as a clearing house between your country and this. The Bureau is open to all young people whether members of the Theosophical Society or not. We hope that later on some kind of Hospitality League for young people may evolve from this, and can assure you that any one visiting London will be heartily welcomed at the Guild headquarters and assisted in every possible way.

The Council of Theosophical Lodges, Boston, sends in their complete Sunday evening program for the year. The Council sets forth a most instructive calendar, drawing not only from Theosophists for their lectures, but also scheduling leaders of other movements—the manager of the Animal Rescue League, the secretary of the Boston Women's Trade Union League; the president of the Metaphysical Club, and others. A question period follows the lecture.

QUARTERLY LODGE AND MEMBERSHIP RECORD, JULY, AUGUST AND SEPTEMBER, 1920.

Total number of lodges.....	202	Transferred to Am. Sec.	2
Lodges chartered.....	10	Deceased.....	14
Lodges revived.....	1	Resigned.....	21
Lodges dissolved.....	0	Transferred from Am. Sec.	9
New members.....	239	Trans. to Inactive Membership.....	0
Reinstated.....	78	Total Active Membership.....	7,265

FROM THE LECTURERS

Mr. Munson writes that he will not begin his field work until January. Beginning then his tentative itinerary is as follows:

January	April (Cont.)
El Paso	Youngstown
Houston	May
Waco	Akron
Fort Worth	Columbus
Dallas	Dayton
February	Indianapolis
Oklahoma City	Chicago
Kansas City	Des Moines
St. Louis	June
Chicago	Omaha
Grand Rapids	Lincoln
Lansing	Fremont
March	Denver
Saginaw	Colorado Springs
Bay City	Salt Lake
Port Huron	July
London	Butte
St. Thomas	Anaconda
Toronto	Spokane
April	Tacoma
Hamilton	Everett
Ottawa	Bellingham
Montreal	Seattle
Rutland	August
Cleveland	Bay cities
Warren	Home

Lodges wishing to get in touch with Mr. Munson relative to engagements should address him at Krotona, Hollywood, California.

Mr. Claude L. Watson writes as follows: My itinerary for the next month will be: Atlanta, Oct. 10th to 16th; Memphis, 17th to 22nd; St. Louis 24th to 27th; Louisville, Oct. 29th to Nov. 1st; Indianapolis, Nov. 2d to 5th; Columbus, Nov. 6th to 9th. I then plan, if the lodges are agreeable, to go to Wheeling, Pittsburgh, Buffalo, Rochester, Cleveland, Akron, Toledo and Detroit, and then perhaps run into Chicago about Christmas week for a conference with you as to future work."

Mrs. Louise C. Arnold, 116 E. Dale St., Colorado Springs, Colo., will arrange whenever possible to go to near-by localities to lecture and establish study classes in Theosophy.

Mrs. Rebecca L. Finch, 133 E. Haskell St., Tulsa, Okla., is planning to go to Muskogee, Oklahoma, to prepare the field for theosophical work there. She will also be glad to establish study classes

in towns adjacent to Tulsa wherever a sufficient interest is shown.

Mrs. Bartlett is now in the East. Beginning with November her itinerary is as follows:

November	January (Cont.)
1 New York City	7 Ft. Lauderdale
7 New Rochelle	15 Miami
10 Brooklyn	22 St. Petersburg
17 East Orange, N. J.	29 Miami
21 Paterson	February
28 Red Bank	16 New Orleans
December	11 Mobile
4 Philadelphia	17 Montgomery
16 Baltimore	23 Memphis
23 Norfolk	March
28 Columbia, S. C.	1 Cleveland
January	8 Buffalo
2 Jacksonville, Fla.	15 Rochester

Lodges wishing to communicate with Mrs. Bartlett should write to Mrs. Maud N. Couch, P. O. Box 1218, Atlanta, Ga.

Mrs. Amelia K. Weitman writes that if any of the lodges in her district desire her services she will try to answer their call, although her time is too fully occupied to plan a regular tour. Mrs. Weitman's address is 2616 E. 16th St., Oakland, California.

Miss Isabel Holbrook, national lecturer, advises that for the present she is not in a position to cover any great amount of territory in her lecture work. If any of the near-by lodges desire her services she will be glad to respond, if possible. At the present time she is giving a part of her time to three lodges in Chicago, The Theosophical Fraternity in Education, The Liberal Catholic Church and Co-Masonry, so that her time is quite filled with theosophical work as it is. After the first of January she may be in a position to do lecture work in the field.

Mrs. Barnard writes that Dr. Barnard, divisional lecturer, has been very seriously ill and is now just beginning to walk and ride out short distances. We trust that he will soon regain his health and be able to resume his active theosophical work.

Mr. W. G. Greenleaf of Chicago, district lecturer, writes that any territory he may visit will necessarily be limited

to a range within reach of such train service as will enable him to return to his office promptly on Monday mornings. He is considering a series of Sunday lectures at Joliet with a view to getting a lodge under way there.

Miss Margaret V. Sherlock, district lecturer, 100 Lyon Bldg., Seattle, is still doing work in Yakima, Walla Walla and Olympia preparatory to forming lodges there. She also lectures in Tacoma and Seattle.

NATIONAL LECTURERS.

Mr. Eugene W. Munson, Krotona, Hollywood, Calif.

Miss Isabel B. Holbrook, 4027 Ellis Avenue, Chicago.

Mr. Geo. H. Hall, Krotona, Hollywood, Calif.

Mr. Claude L. Watson, Fairhope, Alabama.

Mrs. Laura S. Wood, 1245 Courtland St., Houston, Texas.

Dr. Frederick F. Strong, 1827 Gower St., Hollywood, Calif.

Divisional Lecturers:

Mrs. Harriet Tuttle Bartlett, P. O. Box 1218, Atlanta, Ga.

Dr. T. P. C. Barnard, North Tonawanda, N. Y.

Mrs. Rebecca L. Finch, 133 E. Haskell St., Tulsa, Okla.

District Lecturers:

Dr. Geo. Carr, 137 Hamilton St., Paterson, N. J.

Mrs. Amelia K. Weitman, 2616 E. 16th St., Oakland, Calif.

Mrs. Helen M. Stark, 1418 Carroll St., Los Angeles, Calif.

Mrs. Virginia Baverstock, 1415 Monyana St., Los Angeles, Calif.

Mr. W. G. Greenleaf, 925 W. Chicago Ave., Chicago, Ill.

Mrs. Louise Arnold, 116 E. Dale St., Colorado Springs, Colo.

Miss Margaret V. Sherlock, 100 Lyon Bldg., Seattle, Wash.

Mr. W. Scott Lewis, Krotona, Hollywood, Calif.

EPISCOPALIANS ON THEOSOPHY.

Among the resolutions formally adopted by the Lambeth Conference of 1920, (*The Living Church*, September 18) are three which will deeply interest all theosophists.

55. We reaffirm our conviction that the revelation of God in Christ Jesus is the supreme and sufficient message given to all mankind, whereby we may attain to eternal life. We recognize that modern movements of thought connected with Spiritualism, Christian Science and Theosophy join with the Christian Church in protesting against a materialistic view of the universe and at some points emphasize partially neglected aspects of truth. At the same time, we feel bound to call attention to the facts that,

both in the underlying philosophy and its cults and practices which have arisen out of these movements, the teaching given or implied either ignores or explains away or contradicts the unique and central fact of human history, namely, the Incarnation of our Lord and Saviour Jesus Christ.

64. The Conference, while recognizing that the three publicly stated objects of the Theosophical Society (see Report p. 126) do not in themselves appear to be inconsistent with loyal membership of the Church, desires to express its conviction that there are cardinal elements in the positive teachings current in theosophical circles and literature which are irreconcilable with the Christian Faith as to the Person and mission of Christ and with the missionary claim and duty of the Christian religion as the message of God to all mankind. The Conference warns Christian people who may be induced to make a study of theosophy by the seemingly Christian elements contained in it to be on their guard against the ultimate bearing of theosophical teaching, and urges them to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely.

65. The Conference, believing that the attraction of theosophy for some Christian people lies largely in its presentation of Christian faith as a quest for knowledge, recommends that in the current teaching of the Church due regard should be given to the mystical elements of faith and life which underlie the historic belief of Christendom, and, on the other hand, urges all thinking people to safeguard their Christian position by a fuller study of the Bible, Creed, and Sacraments in the light of sound Christian scholarship and philosophy.

A "MEMBER-AT-LARGE" GROUP.

The chairman of this unique study class composed of twelve members-at-large writes:

I am presuming to think you may be interested in the "Members-at-large" group, (of which I am the teacher), and of the work we are to begin this year. All last year there was this body of twelve who met at my home, taking up the "Study in Consciousness." The lessons were divided and the members brought in individual essays, some exceedingly fine ones. During that period was manifest a thorough brotherhood, cooperation, and a carrying out in services to the world what strength we gained within our little group. In our class are world workers: the ex-president of the Board of Education; a superintendent of one of our largest schools; a secretary to the superintendent of all the schools; the national secretary of the American Jewish Women's Association; the highest grade teacher of our largest public school; a worker in one of the city's largest factories; an Italian who is studying so as to later teach the Italian people in the city; and the rest are all business men and women. As for myself I am serving as I may wherever I am, in the Girls' Club, in church as secretary of the Daughters of the King, etc. This winter I am going to re-organize the Star activities as local head.

UNIVERSITY OPENING AT KROTONA.

Educational activities at Krotona, including the classes formerly conducted by Krotona Institute, have been reorganized by the University of Theosophy and for the forthcoming school year will be conducted as an experimental department of the University, to be known as *Krotona Preparatory Institute*. This is in accordance with an agreement entered into between the Trustees of Krotona estate and the University Corporation. Thus the first substantial steps have been taken toward the practical unfoldment of the University enterprise.

The curriculum will contain courses in numerous subjects. Seven intensive and detailed classes in theosophy will be given, as well as arts and sciences including religion, philosophy, social service, teacher training, history, psychology, education, and others.

A highly efficient staff of instructors has been secured, both theosophical and non-theosophical. The latter include several professors from the University of California. Ernest Carroll Moore, M. A., Ph. D., Director of the University of California, Los Angeles, and C. H. Marvin, M. A., Ph. D., Assistant Director of the same institution, Madeline Veverka, Pd. M., B. Sc., Supervisor of Primary Education in the Los Angeles Public Schools, Mrs. Georgia Fink, instructor, College of Oratory, University of Southern California, have been engaged as special lecturers.

A number of well known theosophical teachers will give courses or special lectures in their respective fields of research including Julia K. Sommer, B. Sc., Frank Riley, M. D., Bishop Cooper, Carlos Hardy, Eugene W. Munson, Miss Marie Poutz, Mrs. Grace Hall, W. Scott Lewis, W. A. S. Colter and numerous others. A subject of special interest to theosophical teachers will be given by Dr. C. H. Marvin called Training for Social Service. This course covers the field of world service in general with particular emphasis on training for theosophical work in its manifold branches.

As an important feature the Preparatory Institute will offer a series of special courses in comparative Theology by representatives of various denominations and

creeds including exponents of the New Thought, Spiritualistic and orthodox Christian faiths. By this platform the University will demonstrate its fundamental principle of brotherliness and wide tolerance and its policy of opening its classrooms to the teaching of all manner of legitimate and constructive human knowledge. University standards will prevail so far as possible. The constant effort of the Preparatory Institute will be to develop teachers, students and subject matter to University status.

The University as at present constituted and its future organization will be entirely distinct and separate as a legal entity from the Theosophical Society, the special aim being to prevent the University from becoming regarded by the world as a sectarian school. The usefulness of the University will be greatly enhanced and greater respect will accrue if organized on an equality with other universities of national scope and influence.

A system of credits is being devised by the Preparatory Institute. For the beginning the work will be confined to special and post-graduate theosophical courses.

The forthcoming semester will commence November 15th and will extend to May 31st. Students may enroll by writing directly to the Registrar of the Krotona Preparatory Institute in care of the University of Theosophy, Hollywood, California. A catalog giving the detailed courses of study, hours of classes and registration fees will be published within a few days.

FROM THE WATCH TOWER.

The Watch Tower of *The Theosophist* for September carries to the T. S. World the satisfying news of Mrs. Besant's restored eye-sight, and of her willingness, therefore, to be the presidential candidate in next spring's election.

We should like to remind the officers of the lodges and the members that we shall be glad to send the publicity booklets free to all those who are known to be interested in Theosophy, and we ask those who send in the names to take the responsibility of being sure that there is a real interest shown in our philosophy.

BOOK REVIEWS.

Famous Psychic Stories—edited by J. Walter McSpadden, Publisher, Thomas G. Crowell Co. This is a collection of twelve stories selected from well known writers of the past and present. Hawthorne, Poe and Wilkie Collins are represented and two of the best stories are by Mrs. Elia Peattie and Mary Wilkins Freeman. These are not "ghost stories" in the usual sense; nor are they studies of truth in the psychic realm, but are quite frankly fiction, although fiction and truth often become identified. To the theosophist the tales contain many elements not difficult of analysis, and they should prove interesting to readers who are fond of the mysterious. Those who enjoy the terrors of ghostly thrills will find them in one or two stories not especially adapted to bedtime reading. M. S.

Success Fundamentals, by Orison Swett Marden, Publisher, Thomas G. Crowell Co. The several chapters of this book, on Health and Success, Efficiency, How to Find Yourself, Confidence, The Law of Opulence, Salesmanship, are well and cleverly written. To one lacking in self confidence, initiative, or optimistic outlook, the book gives much that should be of benefit. As in many books of its class, "Success" is the getting of the things one wants, and the spiritual side of success is much less emphasized. Yet almost anyone in the daily struggle of business could appropriate very much from this book that would be inspiring and helpful.

The Power of Deep Breathing, by Pauline Russell, Publisher, The Four Seas Co., Boston. It is a pleasure to find a book in which the subject of breathing is handled in the sane, practical way Pauline Russell treats it. This little book of one hundred and twenty pages is full of valuable aids to correct breathing. The benefits of such breathing are explained, many exercises are given and their effects on body and mind are shown. The author is a successful teacher of bodily and mental expression and her book should be widely known. M. S.

If you do not receive your Messenger regularly, or if you hear of a member who does not, please notify headquarters, giving old address, corrected address, and name of lodge.

MR. ORME'S LECTURE TOUR.

J. Henry Orme, for several years president of the Los Angeles lodge and a writer of some note, is making his initial lecture tour from the Pacific to the Atlantic, leaving Los Angeles September fifteenth and expecting to return December fifteenth. Although Mr. Orme is not an official lecturer, he has the good will and good wishes of all in his work.

Mr. Orme writes en route: "Thus far my efforts have been satisfactory, resulting in an awakened and renewed interest in Theosophy and an increased impetus in the work generally."

PUBLICITY DONATIONS.

September 1, to October 1, 1920.

Mrs. John B. Cameron.....	\$ 5.00
Santa Rosa Lodge.....	2.00
Dr. W. W. Cox.....	10.00
Georgia D. Furman.....	1.00
Chas. Heiss.....	1.00
K. P. Thomas.....	2.00
Berkeley Lodge.....	5.00
Santa Rosa Lodge.....	1.00
Capt. Russell Lloyd Jones.....	1,000.00
C. V. Nelson.....	3.56
A. C. Plath.....	1.90
Kansas City Lodge.....	10.00
Brotherhood Lodge (Detroit).....	3.00
	<hr/> \$1,045.46

SIMPLIFIED PARLIAMENTARY LAW.

Members of the Theosophical Society need more knowledge of parliamentary procedure. Any lodge business meeting or convention proves this. Even though the finest parliamentarian occupies the chair, a better understanding of the rulings by the members constituting the audience will facilitate matters and avoid complications. Mrs. Kate C. Havens, (address Miami, Florida) president of the Miami Lodge, has compiled an excellent little booklet on Parliamentary Law simplified and arranged with table of motions and rules relating to same, for ordinary use. It sells for 35c per single copy, or \$25.00 for one hundred. Mrs. Havens has also compiled a Funeral Rite for the use of T. S. lodges, using the thoughts of the great religions on death. The Gayatri, from the Rig Veda, she has transcribed as a litany.

OF IMPORTANCE TO EVERY T. S. MEMBER.

In the November issue of the "Metropolitan" page 38, in an article entitled "The Intimate Diary of Margot Asquith" certain untrue and defamatory statements are made against Madame H. P. Blavatsky. We ask every member to write to the editor of the "Metropolitan" protesting against the publication of such statements.

OFFICIAL.

The National Secretary wishes to thank lodge secretaries and members for the cooperation they have given in the matter of sending drafts and money orders instead of personal checks.

We are trying in every way possible to systematize the work of this office so that the routine matters may be disposed of quickly and efficiently. To this end it is desired that all the lodge correspondence with this office be handled by one person. The lodge officers will help their national officers if they will appoint one person, preferably the lodge secretary, to handle the correspondence in regard to publicity matters, Section dues, etc. It should be remembered that the work at headquarters is now being done by three salaried workers only.

Because of the new system introduced in the headquarters office it will greatly facilitate our work if the secretaries and members, in writing to this office, will always state to which lodge they belong. In case of change of address always give the former address as well as the new.

Changes of address should be in this office by the 10th of the month preceding the date of issue.

A new supply of publicity leaflets and pamphlets is now being printed. If any of the members have not received the literature they asked for they should let us know and a supply will be sent them immediately.

If there are any lodge officers who do not know of our Krotona Series of publicity pamphlets, and the way in which they are sent out to those who are known to be interested in Theosophy, we shall be glad to send the lodge a sample set.

A new lodge directory will soon be printed. We should receive from the lodge secretaries as soon as possible the following information: Name of the lodge; time and place of public meetings; library hours; name and address of lodge secretary.

We feel that many of the members do not understand how their membership records are kept and for that reason are not as prompt in the matter of paying dues, giving changes of address, etc., as they otherwise would be. When a person joins the Society, a record card is made for this office from the information given

on the application blank and the original application is sent on to Adyar for permanent record. Our fiscal year ends June 30th. If the headquarters dues for the ensuing year are not paid by December 31st, the *Messenger* is no longer sent to the member; if the dues are not paid by the end of the following June the member's record card is marked "Inactive" and is taken from the file of active members, and a record of it is sent to Adyar. The record cards are never destroyed but are marked with all the information pertaining to the member's record at headquarters, such as date when he became "Inactive," resigned, was demitted to another lodge, etc.

Deaths.

*Rest in the Eternal, grant them, O Lord,
And may light perpetual shine upon them.*

Mrs. Ermina C. Bradner.
Mr. Ira J. Bradner.
Mrs. Eliza Dempster.
Mr. Frederick W. Kugler.
Mrs. Edith Forrest Tredwell.

FINANCIAL STATEMENT.

Receipts.	
Fees and dues, 1919-20.....	\$ 24.00
Fees and dues, 1920-21.....	1,350.61
Messenger subscriptions.....	4.81
Publicity donations.....	1,045.48
Removal sales.....	1,061.99
Refunds.....	25.50
A. P. Warrington donations.....	5.00
Miscellaneous.....	9.92
Exchange on checks.....	.05
Convention reports.....	7.90
Besant Birthday Fund.....	392.30
General Fund.....	9.25
	\$3,936.79
August 31, Cash and bank balance.....	5,868.69
September interest.....	5.81
	\$9,811.29

Disbursements.

T. S.	
Kardex Filing Cabinets.....	\$ 779.19
Adyar percentage.....	320.31
Insurance.....	43.85
Safe.....	105.00
Miscellaneous.....	24.85
Salaries.....	340.80
General expense.....	90.54
Refund in dues.....	17.10
Tel. & Tel.....	20.11
Tel. & Tel. (August).....	3.90
Stationery and supplies.....	38.08
Rent, Krotona.....	90.00
Rent, Kimball Bldg.....	25.00
Rent, 645 Wrightwood Ave.....	122.00
Postage.....	39.89
Exchange on checks.....	10.58
	\$2,571.20
Messenger:	
Salaries.....	\$ 33.00
Expense.....	2.76
Postage.....	1.91
Rent.....	4.00
	41.67
Publicity:	
Rent.....	\$ 13.50
Salaries.....	108.00
Lodge Organization.....	50.00
	169.50
Sept. 30, Bank balance.....	7,028.92
	9,811.29

Books for Individual and Class Study

ANNIE BESANT

- THOUGHT POWER, ITS CONTROL AND CULTURE**—This extremely practical treatise on the nature and control of thought has run into many editions. \$.75
- THE BHAGAVAD-GITA or THE LORD'S SONG**—Translated from the Sanskrit. Many troubled hearts have been quieted and strengthened by its teachings. Miniature paper.....20, cloth..... .50 Large size, paper.....35, cloth..... .75
- STUDY IN CONSCIOUSNESS**—A contribution to the Science of Psychology. Contains—The Evolution of Consciousness, Will, Desire, Emotion, etc..... 2.00
- POPULAR LECTURES ON THEOSOPHY**—A simple outline of the fundamental ideas of Theosophical teaching. One of the very best..... 50
- SELF AND ITS SHEATHS**—The Self and Sheaths, The Body of Action, of Feeling, The Objects of the Sheaths..... 55
- THE CHANGING WORLD**—Fifteen lectures on present social conditions, with a forecast as to the future possibilities of progress in the race..... 1.50

H. P. BLAVATSKY

- PRACTICAL OCCULTISM**. Some suggestions for the daily life for those who are looking for practical instruction in Occultism..... \$.40
- THEOSOPHICAL GLOSSARY**. An elaborate and scholarly writing giving information on the occult terms generally used in Theosophical literature..... 5.00

C. W. LEADBEATER

- INVISIBLE HELPERS**. An interesting and unique account of the work of human helpers in the astral world..... 75
- A TEXTBOOK OF THEOSOPHY**. Ten chapters giving a clear and simple outline of Theosophy. Paper \$.50. Cloth..... 75

MISCELLANEOUS

- THE COMING OF THE WORLD-TEACHER; AND DEATH, WAR AND EVOLUTION**. Compiled by M. E. Rocke, M. D..... 1.25
- THOUGHTS ON "AT THE FEET OF THE MASTER."** By G. S. Arundale. Reveals incidents as to how the teaching in "At the Feet of the Master" were received. Offers many valuable suggestions for a spiritual life in the work-a-day world..... 1.00
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